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IN the issue of the *Presbyterian Review*, Feb. 15, an article is devoted to "Post Graduate Session" (an unfortunate name surely.) The first sentence gives one an idea of the temper or ignorance of the writer. "On Friday last," he says, "an experiment of a most interesting character was concluded at Knox College." Any one unacquainted with this movement would not for a moment suspect that it was not first, last and all the time peculiar to Knox College, and yet the fact is that the idea was borrowed from the Theological Conference held in Queen's one year ago. Now let us be understood. We rejoice that Knox men have adopted the plan which we in Queen's have found so stimulating and helpful, and we hope that they have been so well pleased with the results of their first session that in some form, perhaps better than either of us has yet attained, it will become an annual fact.

In all the references, however, to the "Post Graduate Session," we have not noticed any acknowledgment of the fact that the "experiment" was tried at Queen's last session and proved so successful that Knox, always canny, decided to follow in our footsteps.

Now we think that it would be a gallant thing for the *Presbyterian Review* to acknowledge the source of the "Post Graduate Session." In view of the *Review's* friendly notices of what has taken place in Queen's in times past, it would be a graceful thing to do. But perhaps the *Review* has forgotten, or

was never aware of the existence of Queen's Theological Conference. What a liberal, generous and conscientious paper the *Review* is, but how forgetful of the small courtesies of life!

* * *

It has been with a feeling of satisfaction that we have lately noticed in church papers and elsewhere some account of the hardships and heroic efforts of Home Missionaries in the west. Too long have Missionaries to the foreign field received all the farewells and parting benedictions of the Church, and been looked upon as the greatest heroes of the Church and the only ones possessed of the martyr spirit. We would not detract one iota from the praise justly due to those who leave home and friends for service in foreign lands. Many of them labor in most depressing surroundings, and quietly endure privations and loneliness which would utterly discourage characters of less sterling worth. They do not receive too much attention and sympathy; but those laboring at home, in the outlying districts of the east and throughout newer districts of the west, have received too little.

There is not much romance about leaving college unscen and unheard of by the church at large, and quietly settling down in a new country to be the missionary of people scattered over an area twenty-five to fifty miles square. But what it lacks in romance is frequently made up in hard work and small pay, with an abundance of physical and social inconveniences. It is but right, therefore, that the attention of the church should be drawn to the self-sacrificing labors of these home-workers and that men in positions like that of Dr. Robertson should seek to arouse those to whom the lines have fallen in pleasant places to a greater sense of their responsibility toward their co-workers in the west. His appeal should meet with a hearty response from all true Christians in the Presbyterian Church of Canada.

To us, however, there is in it one jarring note. To the question why men with large families are sent to the hardest fields, where at times the people cannot possibly raise the amount promised, Dr. Robertson replies: "We can get no one else to go there and to stay there. The church pays the way for a missionary and his family in, but never pays it out; the family cannot be removed without expense

and so the missionary has to stay." Surely such tactics are unworthy the church of Christ. If a man takes his family to a field where the privations and difficulties are such that he would not stay if he could get away, it must be because that field has been misrepresented to him. Otherwise he is not a fit man to be a father and therefore not fit to be a missionary and should not have been sent.

If the church cannot produce enough men without families, who are willing out of loyalty to Christ and love to man to bear the brunt of the battle and to serve in those places which are not fit for families, she had better leave the hard places alone and not man them with those who stay because they cannot get away.

* * *

One can hardly over-estimate the value of a Theological Conference such as the one recently held at Queen's.

Even apart from the intellectual life with which those who attend are brought into contact, there is the respite from interminable meetings and from the routine of pastoral work. Some of the members of the Conference had found time to read the works prescribed, and these no doubt received the most permanent benefit from the discussions which followed the reading of the papers. But even those who came to renew old friendships, and to linger for a few days round the halls of their loved Alma Mater, went away with a fresh conviction of the necessity of bravely thinking out the religious questions of our time.

The course of study was admirably calculated to bring theology from heaven down to earth, and give it some relation to the other departments of human thought.

Dr. Dyde lectured daily on the development of Greek thought through the great poets and the Sophists.

Profs. Cappon and Shortt dealt with Carlyle's works from literary, social, and economic points of view.

Rev. G. M. Milligan lectured daily on the Book of Job.

It goes without saying that these courses were all good, but the feature for which the Conference of 1894 will be remembered was the lecture on Dante by Dr. Watson, the Sandford Fleming lecturer for this and the two following years.

It would be idle to add any comment, for the lectures will appear in the *Quarterly* and then everyone may read them as slowly and as often as he likes; but it may not be amiss to say that the honest but sympathetic way in which Professor Watson dealt with the Theology of the Middle Ages must have encouraged all reflective hearers to face without fear the difficulties that are now in our way.

The evenings of the Conference were devoted to discussions on Bruce's *Apologetics* and Fairbairn's *Christ in Modern Theology*.

Altogether the Conference was very successful and we shall be glad to welcome the Alumni and friends of Queen's back next February.

* * *

On another page of this issue may be found a communication from "Conservative" on two or three questions suggested by the Conference recently held here. There is a show of fairness about this contribution, but it is evident that the writer is what he signs himself, "Conservative." He has no compunction whatever in administering a castigation to the "extremists" who apply the Law of Development to Religion as well as to Science and History. This gratuitous fling at modern philosophy is an indication of weakness, but after his prefatory remarks "Conservative" asks one or two questions which prove real troubles to sincere persons who still cling to theological formulas built on external authority. Towards the end of his letter, "Conservative" calls the theory of development a "force," and confounds the scientific theory of evolution with the whole thought of God's manifestation of Himself in the world. Such confusion is apt to put the critical reader into an uncharitable frame of mind, and does not invite a very meek reply. The import of the communication may be summed up in the question, "how does the theory of development explain Christ, Christianity, and the Christian life?"

Now, it would take too long to write a treatise on the relation of God and man, but we may indicate briefly a more rational way of looking at religious truths than the scholastic way of the middle ages, which still hangs like a body of death to many students of our own day, from whom better might be expected. The very essence of scholasticism was the unquestioned acceptance of the dogmas of the Church. This process safely over, reason might then play with the dogmas in a frolicsome fashion, and reduce them to order if possible, but it must never whisper a doubt of their infallibility, even though they contradicted one another.

At the Reformation the human mind awoke from its centuries of slumber, and cast off as an intolerable burden whatever could not be brought into intelligible relation with the inner life of man. This, at least, was Luther's guiding thread, although he himself, and his followers certainly, did not recognize the full meaning of the impulse which had led them to throw off the yoke of the Church. Now God has not been absent since the Reformation. He has not left the world to take care of itself during the last four hundred years. We see now that the principle of the Reformation has borne us with more or less consciousness of our destiny, past the lifeless words

and assumptions which formerly challenged the progress of the free spirit of man. If we are too timid to follow the banner which Luther unfurled, we are "yet in our sins," but God will march on in the thought and life of others, and He will be found of those who sought Him not.

Let us remember then that we do not belong to the unreasoning age of scholasticism. We are moderns. We must approach the religious problems of our time from the implicit standpoint of the Reformation, which condemns as unreal and unmeaning everything that refuses to enter vitally into man's inward life and being. By that principle of Freedom which has been consciously taken up in the literature and philosophy of the modern world, we must judge all things. It is not of our choice. We cannot do otherwise.

But what, it may be asked, has all this to do with the plain and seemingly definite questions of "Conservative?" It has just this much to do with them that our attitude towards all presuppositions, theological, scientific, psychological, is no longer scholastic and dogmatic, but philosophical. We no longer say, "Your theory must account for my abstract propositions, or I will not accept it." In other words "Conservative" would not ask the questions he does if he had made his own the thought which was the secret inspiration of the Reformers, and which has been moulding society ever since. That is one thing, then, our true attitude as contrasted with the scholastic attitude towards the problems of theology.

Let us remember another thing—that science has a limited province, but that within that province its reign is absolute. Obviously, then, neither philosophy nor theology has any concern about questions on which science alone can speak with authority. It is but cheaply honouring Christianity when we in the slightest way antagonize it to the conclusions of science. Let us hold to this truth. What then about Christ? This about Him, that He was the outcome not of Hebrew life but of all life, and that He has made man so vividly conscious of His destiny that all things will yet be subdued by that idea, and human society become not "earthly" but "heavenly." It is true that the theory of development does not formulate propositions about the Person of Christ, but it teaches us to find Christ in history and in the human heart.

Neither, when we understand the idealistic view of the world do we ask the question, "how does 'development' explain the 'Christian life,'" which "Conservative" identifies with the "new birth?" If the "new birth" were what he supposes it to be, a literal rising from the dead, then we could understand the reason for resorting to an "external force" for an explanation of the process, though we might fail to see any more than ingenuity in such a device.

The truth is that the world is not split into two. There is but one world, and it is God's world. We cannot free ourselves from God. We are separated unto Him, as Paul says of himself, from our mother's womb, and through our sin and the accompanying discipline He will finally be revealed consciously in us.

In the enthusiasm of the moment, and with the feeling of new possession, we are apt to press the metaphor implied in the phrase "new birth" too far, and break the life of the individual into irreconcilable fragments.

But the subject after conversion is the same as before it, though he is now consciously a co-worker with God, and endeavours henceforth that the Divine Life "may flow through his deeds and make them pure."

We conclude this long article, then, by again pointing out that we must approach theological problems in a reverent and critical way. It takes a long time to understand that human life cannot be split up into sections, between which impassable gulfs are fixed. The abstract method of studying theology has long been in vogue and we have occasional instances of it still in the class-room, and in some of our "Sunday Afternoon Addresses," but any one whose heart has responded at all to the teaching of history, to the utterances of the great men of our own country, men like Browning, Carlyle, Emerson and Wordsworth; any one who understands the meaning of modern philosophy, which is God's best gift to man for the true appreciation of Christianity, knows that abstract theology is doomed and that it must give place to a theology built on the moral nature of man, and which will truly be "bone of our bone and flesh of our flesh."

One, of many good suggestions from the committee appointed to make recommendations concerning the functions of the Arts Society, is that no student who has not paid his fee during the years he has attended college be appointed to an office in the Arts Society, in "The Ancient and Venerable Concursus," or have his expenses paid by the Society, in case of his having been appointed a delegate. This is a step in the right direction. We would like to see the rule extended to athletics, that no man, not having paid his fee and playing on any college team, have his expenses paid out of the general fund, unless the committee appointing such a one have first received permission from the Executive. It is difficult to conceive of a greater exhibition of nerve than that displayed by a man who refusing to pay his Arts fee, yet "sponges" on his fellow-students by using advantages they have supported. Daily, one may see students in the Reading Room using papers and periodicals, towards the

payment of which they indignantly refuse to contribute, while it is an old story that many men on the different teams have contributed nothing towards paying their own expenses.

* * *

We find it necessary to correct some prevalent ideas as to whose views the JOURNAL represents. Some people seem to think that since all the matter is passed by the Editor-in-chief, or his assistant, that therefore nothing appears in the JOURNAL but what expresses their opinion. This is very far wide of the mark. The function of the JOURNAL is not to express the views of one or two students, of any body or clique of students, but of ALL the students attending Queen's University. When a college journal is viewed by the students as their organ, latent talent is developed, and the paper contains that rich variety that keeps it from diverging into by-ways. If any man, woman or child attending Queen's feels that in the past they have been slighted, that they have a grievance that should be known, let them set it forth in a clear, legible hand and forward to the Editor, prepaid. If worthy of place it will appear in due time. The JOURNAL exists to express your opinion.

* * *

It is some time since the students and friends of Queen's have been favored with such powerful, earnest, practical words as those given in Convocation Hall on the 3rd inst., by Dr. McKay, of Formosa. One could not fail to see that Dr. McKay not only was fully aware of the condition of those among whom he labored, but also knew of and possessed the many varied and peculiar gifts necessary to the successful missionary. Such an address delivered before every Missionary Association in Canada would do much towards removing too prevalent misconceptions. We shall long remember what we heard, and will indeed be surprised if we ever learn of Dr. McKay's passing "the dead line of fifty."

LITERATURE.

ABRADATAS AND PANTHEIA.

(CONTINUED)

THE battle for which we saw Pantheia arming her husband has been fought, and Cyrus has gained a great victory. But Abradatas, after a display of heroic valour, has fallen. The narrative proceeds as below.

Then Cyrus called one of his attendants who were by, and asked him saying: "Tell me, has any of you seen Abradatas? For I am surprised that, though he used to visit us so often, he now is nowhere to be seen." One of the attendants replied: "My Lord, he lives not; he fell in the battle after charging the Egyptians with his chariot. And all the others, except

his company, swerved aside, it is said, on seeing the serried ranks of the Egyptians. And now," he went on, "they say his wife, who took up his dead body and placed it in the litter wherein she rode herself, has conveyed it somewhere here to the banks of the river Paetolus, and her eunuchs and attendants, it is said, are digging a grave for the dead man on some hill. The lady, they say, has dressed her husband for burial with what means she had, and is sitting on the ground with his head upon her knees." At hearing this Cyrus smote his thigh, leapt upon horseback, and with a thousand horsemen in his train, rode up to the scene of sorrow. And he bade Gadatas and Gobryas take any fair adornments they could find for his brave dead friend, and ride after him. He gave orders also that whoever was in charge of the flocks which followed the army, should drive oxen and horses and good store of smaller cattle besides, wheresoever he should find him to be for sacrifice to the spirit of Abradatas.

And when he saw the lady sitting on the ground with the corpse lying there he burst into tears at the sad sight, and said: "Alas, brave and loyal heart, hast thou gone away and left us then?" With that he embraced his hand, but the hand came away in his grasp, for it had been severed by the battle axes of the Egyptians. The sight of this made his grief yet more bitter, and the lady wailed aloud, and taking the hand from Cyrus she kissed it and fitted it on again as best she might. "The other parts too," said she, "Cyrus, you would find are even so. But why should you look at them? And I know that I am the chief cause of his having met such a fate, and perhaps you, too, Cyrus, no less than I. For I, fool that I was, strongly urged him to act as he did, that he might prove himself a friend to you worth your esteem. For his own part, I am sure, he never thought of what might befall him, but only of what he could do to give you pleasure. So for himself he lies dead without a stain upon his name, but I that urged him on sit here, by his side, and live." At this Cyrus wept in silence for a space, and then found voice. "He, lady, has indeed gained the noblest death. For as a conqueror he lies dead. But do you take this and add it to his adornments as an offering from me." (Gobryas and Gadatas had come up with much fair raiment). "Besides," said he, "you may be sure that in all other ways also he shall have full honour. A multitude of men shall pile his barrow in a fashion worthy of us, and victims shall be sacrificed to him the full tale due to a valiant man. You too shall not be forsaken. In all ways I will honour you for your virtue as a wife and woman, and I shall appoint an escort to conduct you where you will. Only tell me to what friend you desire to be conveyed." And Pantheia said: "Fear not, Cyrus, I will not hide from you to whom I am fain to find my way." So Cyrus having thus spoken departed,

pitying the lady for the noble husband of whom she was bereaved, and the husband for the noble wife whom he had left, never to see her more. But Pantheia bade her eunuchs withdraw, "until," said she, "I have mourned for my husband after my heart's desire." But her nurse she told to remain by her, and directed her when she was dead to wrap herself and her husband in one shroud. The nurse hesought her earnestly not to do this thing—but when she prevailed not and saw her mistress waxing angry she sat down and wept. And so Pantheia slew herself with a scimitar which she had long kept in readiness, and laying her head upon her husband's bosom, breathed her last. The nurse waited aloud, and wrapped both bodies in a shroud as Pantheia had commanded her.

Cyrus on hearing of the woman's deed was deeply moved, and hastened up to see if he could give any aid. The three eunuchs when they saw what had befallen, drew their scimitars in their turn and slew themselves on the spot where she had hidden them stand. Cyrus having drawn near to the woeful scene, paid the lady his tribute of wonder and tears and so departed. And due care was taken for the dead that they should have all honour, and the tomb built for them was, it is said, of exceeding magnificence.

CONTRIBUTED.

Mr. Editor:—

WE had the pleasure of attending the meetings of the Theological Alumni; and amongst all that was said with regard to Higher Criticism, Development and Modern Thought we have hardly as yet had an opportunity to get settled in our own ideas. However, with your permission, we would like to make a few observations.

The attitude which men take with regard to these questions is quite varied, but it may be laid down under three heads.

There is first, the reverent believer in the sacredness of the past, who cannot break with the faith of his fathers, and who looks upon all questioning on such matters as little short of sacrilegious. Then there is secondly, the man with open mind, anxious to see the light and learn the truth, and ready to recognize and welcome it as soon as he is convinced that it is the truth that he sees. And lastly, there is the extremist, the radical, who is taken up with the latest theory in criticism or philosophy, and must make everything bend to that theory or die in the attempt.

Now, to a certain extent, men in each of these classes are open to criticism. In the first place, the man who is known as the "Traditionalist" must remember that Progress is the watchword of human-

ity, and that that which "was good enough for our fathers" is *not* "good enough for us." A ten-year-old looks up at the heavens and is satisfied that he has explained it all when he calls the stars the candles of God, but a man bows in reverence before a manifestation which staggers his powers of comprehension. So ninth century views of Christ and religion cannot suit 19th century life, and 19th century men should be ready to take the higher point of view which is God's better gift. While we would not say that it was "fatal," we certainly say that it is unworthy for a man in our day to be fully satisfied with views held a century ago, and to defend himself in so doing on the very ground which ought to be his shame.

Those who come under the second heading are usually open to the criticism of being over afraid of surrendering too much to those of the third. They err on the conservative side if they err at all. However, as working pastors, and as men who must go from their studies where these questions perplex out to their pulpits to preach to their people their deepest and best thought, we consider that it is better to err on the side of conservatism than to be too anxious to pull down the old house before they are sure of the foundation for the new.

Then comes the last class, and here we are almost afraid we may rank as one of those who are said "to step in where angels fear to tread." But criticism, if it is anything, must be impartial. We are convinced that if there is one thing more than another that makes the modern criticism distasteful, it is the attitude which its followers are too prone to assume. They are apt to be unsympathetic in their treatment of opponents, oftentimes patronizing in their manner, and almost always confident and self-satisfied in the way they lay down their conclusions. They impress you with the fact that their side has a monopoly of scholarship, critical acumen and love of truth; they are too apt to call their opponents names and accuse them of blindness and dogmatism; and they state their wildest conjectures with a certitude that hardly admits of a doubt. They enter the field with a "theory," and everything *must* of necessity fall into line. By taking such a course (and it is done unconsciously) the critic at once brings on himself an opposition that soon becomes bitter antagonism, even on the part of those who might otherwise sympathize with his views. We venture the suggestion that had Dr. Briggs used milder language and been more considerate with his opponents, his friends would have been far more numerous than they are to-day. This method of stating a position is more fatally dogmatic than even the idolatry of the past, which is the traditionalist's besetting sin.

To take up another point,—during the Conference much was said about Development. As a theory it

has shown itself to be of wonderful potency. It puts a new life into Philosophy, Science and History, and to its laws religion must now be made to conform. No right-minded man can deny the immense value of the theory, and no student can afford to belittle its claims. But when we come to apply it to Christianity and to man's spiritual life there are certain crucial points which the Conference not only failed to make clear, but on some occasions seemed carefully to avoid.

It Development is all that its enthusiastic supporters claim for it, and if Christianity *must* be made to conform to its method and laws as some philosophers and critics hold,—How, we would like to ask, is Christ to be explained? Was *He* a simple development of Jewish life? This question was raised at the Conference but it was not answered. Further,—was Christianity a simple development of Judaism? Is it possible that the most exclusive people and religion on earth could develop into the most universal man and the most universal religion without the intervention or interference of some external element not contained in the previously existing series of conditions? Further, still,—Is the new life a simple development of the old life of man's heart? When the soul is born again must we not postulate an external force or power which as a principle of life enters the soul that up to that point was spiritually dead? In other words, can the theory of Development, as a force acting in existing conditions *alone*, explain Christ, Christianity, and the Christian life? And if it cannot, does it explain them at all, or if at all, more than inadequately?

If we cannot explain these facts without resorting to the idea of an intervening act of God, are we warranted in looking at the Christian records as being purely explicable on the laws of Development? Some critics, who seem to many goodly people to hold more strongly to the development theory than they do to the word of God, have no hesitancy in carrying out and cutting up the Scriptures in order to make them tally with the theory. But this is not the course which scientists take with God's revelation of Himself in the Book of Nature. Development is the best working theory to explain nature, but when a fact comes along that the theory cannot explain, the scientist does not straightway dump that fact overboard or call it an interpolation. The Development theory does not offer a satisfactory explanation of man's mental and moral nature, still no one dreams of throwing mind and morality over on that account. The spleen we heard at the Conference had no known use; in other words, it does not conform to the law of development, but it would be a very serious undertaking on that account to attempt to blot it out of existence in the human economy. So in the Old and New Testaments we

may do well to take the more conservative position and not be too ready to reject this, and that, and the other fact, simply because we cannot make it fall in line with the theory.

Time and study and sanctified research will bring all things to pass; and in the meantime while we welcome light, let us not be too eager to receive what is new until fair and solid tests have established its truth.

CONSERVATIVE.

THE PHILOSOPHIC STUDENT AGAIN.

I'm a cold blooded horror, I am

So I am.

A materialistical clam,

—atical clam;

The Levana-ites swear,

I'm a brute! I'm a bear!

I'm a heartlessly icy nonentity! There!

And they curl up their sweet little nose in the air,

Their pretty, collective nose in the air,

As they tell with a vindictive

Dictive toss of the chin,

How they'd cut

Me eternally dead if they but

Could know,

Could with approximate certainty know,

My title and pedigree; verily so

Funny is everything here below,

In this vale of continual woe

Nevertheless I still hold with profound conviction to the belief which was expressed in concrete form in a previous article, viz: That rational love should not be confounded with animal passion, but should be controlled, subjected to comparative and analytic criticism, and only entertained in so far as it contributes to the attainment of a rational ideal. Such a view is naturally repulsive to many, indeed we may say to the majority. The ignorant man despises and hates education; the abandoned sinner despises and hates the elevating influences of the Sunday School, the Conversat., and the Rainbow Tea; similarly the being who habitually yields to the impulses of passion will ultimately shrink from the calm reasoning of true philosophy. Particularly may this be expected from women. Under the present unfortunate and unbalanced system of society, women have been nurtured and educated into a total misconception of their relation to those who according to nature, reason, and scripture are their natural lords; they have been encouraged to desert the true position assigned them in the Garden of Eden and confirmed by the Apostle Paul; and empty traditions of the age of chivalry, dreams of certain imaginary rights of women, and the sentiment and homage of generations of infatuated men, have rendered the whole sex peculiarly incapable of judging what is for their own good. It is pitiable and almost discouraging to note how this folly has been and is still encouraged by those who ought to know better. The calmer voice of reason has been from time to time heard, but seldom indeed has it been heeded. How cunningly

do even the admirers of Milton ignore the sublime words of the chorus in *Samson Agonistes*!

"Therefore God's Universal law,
Gave to the man despotic power,
Over his female in due awe,
Nor from that night to part an hour,
Smile she or loom;
So shall he least confusion draw
On his whole life, not swayed
By female usurpation or dismay'd.

Nothing can blind anyone to the truth of this, excepting the weakness of unthinking passion, or the obstinacy of feminine prejudice. Certainly the opposition of the female portion of the community to any investigation of love is quite intelligible; rational love would, I fearlessly admit, inevitably alter the relative position of men and women. But something more than this will need to be adduced in order to demonstrate the falsity of the position I have taken.

I am utterly confounded. The universe is upside down. The basis of my logic and the bulwarks of my faith have dissolved into thin air. Reason has become foolishness, and all things are chaotic. In short,—incredible dictu!—it is useless to hide it,—*I am in love!* It was all done in one evening, and—woe is me!—at the very moment when I found myself going I had to listen to her express her plain opinion of the Philosophic Student, and admit all she said. May all the anathemas of deepest Gehenna light on the head of anyone who tells her that I am the guilty man!

But enough! I am not exactly well, and don't feel as much like talking about love as I once did. Just to show my penitence, however, I have asked the Editor to append to this some lines addressed to me (as I was) and handed to him by a lady for publication:

What are the bounds of love!
Ask rather
What are the limits of infinite space?
Where started Eternity? Where will it cease?
When will the Father
Whom whom love is not,—die, and the peace
Of infinite nothingness reign?
Stir, philosopher, stir thy brain;
Space, Eternity, Life explain;
Fix their limits,—nor strive in vain
To fathom love.
Love is not logic, philosopher mine,
Prove all you please, explain, define,
And when all is ended,—Love is divine,
And comes from above.

THE COURT.

We wish, with this number, to give our readers a brief history of one of our time-honoured institutions—the *Concursus Iniquitatis et Virtutis*. While there is every indication that it existed in the consciousness of man from the beginning, though omitted through an oversight by Kant, it did not take definite shape until early in the sixties. Men who to-day occupy leading public positions stood round

her cradle, and, doubtless, prepared themselves for other, not higher, spheres, by the training they then received. At the beginning of its history, the Ancient and Venerable was convened in the private room of one of the students; and the officers for the individual session were chosen on the spot. When all was ready, the victim was inveigled to the scene by some kind friend. The offences were much the same as those of to-day. It seems, indeed, to have been bound up in the consciousness of the race that Freshmen ought to lay aside all articles of adornment, and to avoid assiduously the society of the opposite sex, as not having yet learned to place these in their true relationship to life. The unpardonable sin, however, was the refusal to "cut" on the part of single members of a class. For this offence there was no mercy. The hopeless culprit was tried, condemned, punished; while amidst deathlike silence the crier's "*sic semper tyrannus*," brought the impressive scene to a close. All students were alike under the jurisdiction of the Court. Seniors and Freshmen were equally amenable to the stern hand of justice.

Some ten years after its organization, feeling that a fixed abode is necessary for continuance, and in compliance with the urgent request of the Board of Directors, the Court made her home within the College walls, and has ever since been classed among the regular College institutions.

The session '84-5 saw stirring times for the Court. In that year, the Freshmen, believing that they were being treated too severely by the students, rebelled. A scrimmage ensued, one of the Profs. kindly performing the difficult function of referee. As the decisions were not satisfactory, another College functionary was called in, and the officers of the Court were invited to the next (special) meeting of the Senate with a view to forming a coalition of the two bodies. The Court, however, felt that a great work still lay before it, and therefore courteously but positively declined. For the first and last time in its history the Senate wept audibly.

Brethren and fathers, the Court still lives and reigns. In two distinct branches she holds sway over the student-world of Queen's. Her influence is felt, rather than seen—it is "in the air." She is the medium for the expression of public judgment upon the conduct of every student in our Alma Mater. Her decision is the last fiat of the entire body of students. Her power is unlimited.

A word to coming students—most earnestly do we commend the Court to your care. We regard it as sacred with the hallowed memories of the past. We know that it has been, and is, a great power for good. You must say whether or not it will continue to be so. Keep it free from the influence of "cliques." Do not degrade it into a mere burlesque. Remember the object the Court has in view, and let it lose none of its dignity in your hands. "*Vivat et florescat Concursus Iniquitatis et Virtutis.*"

COMMUNICATIONS.

To the Editor:

DEAR SIR:—I read with much interest an editorial in your last issue dealing with the last *Conversazione*, and would beg leave to enlarge on a few ideas therein expressed. In the first place, I agree with the writer that the last *Conversazione* was in many respects a failure. I also think he is right when he says that the failure was due to lack of interest on the part of the students, and I endorse the statement that the *Conversazione* lacked what was necessary to commend it to the majority of the professors and students, or else it contained elements sufficiently distasteful to keep them away. My diagnosis of the case agrees with the writer's, but I will go further in the matter and suggest a remedy. Having been more or less interested in the management of the last six entertainments of this nature, to my mind, the last one did not differ in its arrangements essentially from any of its immediate predecessors, but I have noticed that, during that time, the number of those who favor the present arrangements has gradually decreased, while those who take objection to the same have considerably increased. So that the lack of interest this year was not something which had never been experienced before, but was so noticeable because it was so extensive. I am convinced that a time has arrived in the history of *Conversazioni* for radical changes in their arrangement. I would here make a protest against the attitude of those towards the *Conversazione* who do not agree with the existing system of affairs. For example: A member of the A.M.S. having given notice of motion *re* the *Conversazione*, it is moved that it be held on a certain date; no objections are raised; the motion is passed, and a general committee struck, with full powers to act. This committee is always representative of every class and college in the University and consequently comprises those who agree or disagree with the present arrangements. A meeting of the general committee is called, those who agree attend, those who disagree absent themselves; subordinate committees are struck which are still representative. Now, what is the result? Those who agree do all they can to make the *Conversazione* a success, and it always is such for that class, but those who disagree take no notice of the matter and if, by chance, some of this class do attend, they are not satisfied with the evening's entertainment. Now, I do not, for one moment praise the present system, nor condemn the judgment of those who find fault, but I cannot admire the methods taken by those who disagree to change the present system. They treat the matter with silent contempt in the A.M.S., in the meeting of the general committee, and in the way of financial support.

Now, sir, silent contempt may be an admirable method of squelching an opponent, but it is not the way to deal with an affair which by its success or failure reflects either credit or discredit on every individual student in the University. Taking it for granted that there is something radically wrong with the present arrangement, I would suggest that a strong representative committee be appointed by the A.M.S. early next session, composed of those who favor or disapprove of the idea of having any *Conversazione*, those who agree or disagree with the present system, and also those who would favor some other entertainment such as a dinner, promenade concert, etc. Let this committee thoroughly thrash the whole matter out, and after all the grievances have been heard, and all views ventilated, I feel safe in saying that satisfactory arrangements will be adopted, although, if the truth must be told, before satisfactory arrangements can be reached, the question which is at the root of the whole difficulty, viz: whether dancing will be the most prominent item on the programme for the evening's entertainment, must be definitely and permanently settled. This question cannot be put off any longer, it must be fairly and squarely met. Surely it is not impossible to arrange a satisfactory programme for one evening's enjoyment, which will suit all classes or at least the great majority. I have enough confidence in the proverbial common sense of the students of Queen's to predict that on the stepping stones of this year's dissatisfaction and deficit they will rise to better things. My only apology for occupying so much of your space is, that I think the matter of a successful *Conversazione* is the most important question dealing with the common student university life which now disturbs reflecting members of our Alma Mater.

Respectfully,

FRANK HUGO.

Dear Mr. Editor:

An editorial in the last issue on "The boarding-house system" found a loud echo in the heart of many a Queen's student. Thinking over the affair I have wondered why the Y.M.C.A. could not effectually deal with this matter. Some time during the summer it prepares a list of boarding houses and this list is handed to Freshmen on arriving in the city. After trying some of these places many a man has lost some of his implicit confidence in the Y.M.C.A. Why could not the Y.M.C.A. prepare a list of houses every one of which would be certified to by the students living in them during the previous session. Many of the boarding houses very perceptibly ease up at the last of the session, counting on new boarders to take the place of those who leave in disgust. Such places could and should be carefully avoided. The above plan is feasible and would by

boycotting unsuitable and "short grub" boarding houses, be doing work as beneficial in its results as that of any committee of the Y.M.C.A.

Yours, &c.,
FRESHMAN.

To the Editor of the Journal:

DEAR SIR,—The letter written by Quasi-Modo as a reply to an editorial which appeared in your issue of the 20th Jan. is somewhat startling; not because of its merit, but rather on account of the tone of superior wisdom assumed by the writer in attempting to despatch so summarily an article which his letter shows that he has entirely misinterpreted. "Levanaite" metes to him like measure, but makes no attempt to point out the fundamental error in his communication, and thus to disclose its utter uselessness.

The attention of the writer of the editorial had evidently been called to the influence exerted by the lady students through their votes at the recent A. M. S. elections, and as a result he* was led to inquire into the real as well as nominal relations existing between the lady students and the A. M. S. In his editorial he states clearly the result of his investigations. It was this. The ladies on payment of the fee are regular members and entitled to the privileges of all other members. Those of the lady students who take sufficient interest in such matters are well aware of this. So far they have for several reasons not chosen to identify themselves closely with the society by attending the meetings; the most powerful one, underlying all superficial reasons, being that they have not yet become convinced that co-education extends beyond the lecture room. After stating these facts, the writer closes by raising a question as to the advisability of a closer connection between the lady students and the A. M. S.

Now Quasi-Modo has missed the point altogether. He supposes the question propounded to be, "In what relation do the lady students stand to the A. M. S.?" This question was fully answered by the editorial. With his characteristic confidence in his own omniscience pertaining to College matters, he says, "The answer to the question propounded is simple; the lady students stand in the same relation to the A. M. S. as do those of the opposite sex." We would call his attention to the fact that there are only three weak points in this piece of would-be information. It certainly lacks the element of novelty, for as the school-boy says, "We knew it all before." Although it may possess the virtue of brevity, this is more than counterbalanced by its incompleteness, for he deals with only one side of the question. He states the *nominal* relation but

ignores what is of far more importance, viz., the *real* relation. For further light on this side of the question it would be well for him to re-read the editorial. Last and most egregious blunder—he answers the wrong question.

So far, the fundamental error has been dealt with but having once started to dissect, it may not be amiss to go into a few of the details. Not only with the writer's presumption is one impressed, but with the pugnacious spirit which pervades the whole communication. Quasi-Modo is evidently on the defensive; a very good position to be in when there is any danger for an attack, but it seems foolish to waste one's energy by striking at random into the air. He quotes from the editorial, "The objection has been raised that the meetings are not of such a nature as the ladies would care to attend." Ready to take offence, Quasi-Modo at once supposes this to be a complaint coming from the ladies. Had he reflected a little he might have known that the lady students are hardly in a position to make such a criticism of the general meetings because they do not attend them. For Quasi-Modo's information we state that prominent members of the opposite sex, have raised this objection; so that the forcedly witty remarks on "sewing circles" and "flounces" were as uncalculated for as they were inapt. On the whole, Quasi-Modo appears to think that the lady students are dissatisfied with their treatment. No such sentiments are expressed in the editorial; and after consulting the leading voices from that side of the house we find that they feel in no wise down-trodden; on the contrary they express themselves as having received their dues in the past, and being of an optimistic tendency, they look hopefully into the future.

There is, too, a strange inconsistency in Quasi-Modo's assertions. He designates it a "fiction" that the lady students receive invitations to attend the meetings on special occasions and at the same time acknowledges that they do, by stating that the reason they are notified only in particular instances is because they have no bulletin board! Apart from his contradiction, what sort of reasoning does he display here? Could not a regular notice be put up where the occasional notice is posted?

But surely enough has been said to show Quasi-Modo that he has not only failed to throw any new light on the subject but that he has in all probability been the means of spreading throughout the country a wrong impression as to the spirit and standing of the lady students at Queen's. The fact that *The University Monthly*, of Fredericton, N.B., has quoted for the purpose of contrasting the amicable relations existing at Queen's with the open conflicts at its own College, from the very editorial attacked by Quasi-Modo, this fact shows that the reputation of our College is affected by the tone of the articles which

* Quasi-Modo will please remember that good usage sanctions the use, in an indefinite sense, of the masculine pronoun when referring to either sex; hence of whatever sex the writer may have been, there was not necessarily any intention to mislead.

appear in the JOURNAL, and that one writing for the JOURNAL cannot be too careful in previously informing himself as to "the truth, the whole truth, and nothing but the truth." Quasi-Modo has doubtless heard it said that there are times for speaking and times for being silent; but his letter proves that he has yet to learn that so far as he is concerned, for the present at least, the latter exceed in number the former.

Yours,

A STUDENT.

SPORTS.

OSGOODE VS. QUEEN'S.

On Feb. 28th our 1st team journeyed to Toronto to play the final game in the Hockey championship series. The ice in Toronto was soft and slushy, making the game an exceedingly poor exhibition of Hockey. Combination play, on which Queen's always relies, was quite out of the question. It was impossible to pass the puck more than a few feet. We feel confident that a game on good keen ice between these teams would show a different result. As it was, Osgoode won by a score of 3-2, one of their games being scored when Queen's were a man short.

Shortly after the game started Rayside with one of his powerful shots scored for Queen's. Very little brilliant play could be done and it was purely an individual game, so it became every man for himself, and within eight minutes from the start Rayside again scored.

Although Osgoode had several more close calls this was the last time Queen's scored. Smellie and Rayside attracted the referee's attention by their undue familiarity with each other, and were advised by him to sit on the rail for a while and view the game from an artistic point of view. Play continued with six men on a side when Anderson scored for Osgoode. Shortly after this MacLennan was advised to take a rest for cross-checking Cunningham, and with seven men to Queen's six Anderson again scored for Osgoode. Half-time was called without any further scoring, the result of the first half being 2-2.

After quite a lengthy stop, during which some six inches of slush were removed from the ice, play was resumed, and within a minute or so Osgoode again scored. Smellie and Rayside were again given their release, and later MacLennan being hurt Anderson accompanied him to the dressing-room and the game was finished with five men a side. The remainder of the game was uninteresting, as the ice was too soft for respectable playing and no more scoring was done. Osgoode thus won the Ontario championship by a score of 3-2. The referee was all that could be desired, being firm and impartial.

Osgoode—Goal, Martin; point, Kerr; cover, Boys; forwards, Smellie, Cunningham, Anderson and Patterson.

Queen's—Goal, Hiscock; point, Curtis; cover, Taylor; forwards, Rayside, Waldron, MacLennan and Weatherhead.

Referee—Mr. M. S. McCarthy, of Hamilton.

Goal Judges—W. Gilmour, of 'Varsity, and another Toronto gentleman.

QUEEN'S VS. STRATFORD.

The following evening Queen's went west and played a friendly game with Stratford.

They report right royal treatment from our western friends, who hope to see them up that way again.

The ice was a little better than that of the night before in Toronto, and the rink is the largest in which our team has as yet played. The score was 4-1 in favor of Queen's.

After the game the Stratford club entertained the visitors in good style.

THAT LIMESTONE-QUEEN'S II. GAME.

Rumours have been circulating lately that the Limestones tried ineffectually to get a game with Queen's II., to decide what some people think a dispute.

Here are the facts. Immediately after the game in Peterboro, Capt. Curtis intimated to the captain of the Limestones his desire to play the same team that played before, as the Limestones had failed to defeat that team. The captain of the Limestones seemed disposed to have the game arranged, but carefully refrained from naming a date or in any way whatever taking advantage of the opportunity. Surely this does not suggest any backwardness on the part of Queen's to defend their title, "Junior Champions of Kingston." Everyone knows that if Queen's had survived the Peterboro game they could have easily disposed of the Toronto Granites, even though MacLennan and Weatherhead were no longer eligible.

What then was so unsportsmanlike in their trying to do so? Surely we had a right to make every legitimate effort for the Championship, even at the expense of disappointing such nice people as the Limestones and their friends. Probably the default of the Limestones was more sportsmanlike, and will commend itself as such to their "fair and impartial" friends.

Prof. McNaughton tells us that a main feature of early Greek comedy consisted in making fun of bald-headed men. What a striking resemblance to the humour of our convocations. Thus does history repeat itself.

COLLEGE NEWS.

A. M. S.

THAT the examinations are near at hand is evident from the small number that come, and stay a little while, at the A. M. meetings. At the last two regular meetings business has been conducted in a sharp and decisive manner, allowing the members to return to their studies at a reasonable hour.

On the evening of March 3rd the President announced that Prof. Dyde had kindly offered to give his lecture, "Songs of the Tyrol," on behalf of the Campus Fund. The offer was heartily received, and on account of the proximity of spring it was suggested that Dr. Dyde be asked to deliver the lecture early next session.

At the last meetings communications were read from Messrs. C. R. Webster and C. Wilson, members of the Champion Football Team, thanking the Society for the handsome trophies which had been forwarded to them.

The want of coherence in the constitution of the Athletic Association having been the cause of many disputes during the past year, that constitution was placed in the hands of a committee for compilation. This committee did its work ably, with the result that any one interested in sports will now have no difficulty in determining the respective duties of the Secretary of the Football Club or the Sec'y-Treas. of the Athletic Committee.

The Chairman of the Conversazione Deficit Committee reported that the committee had been quite successful in collecting subscriptions.

Mr. Mowat reported on behalf of the Athletic Committee as to what had been done in the matter of the proposed new Campus. He read the estimates of Mr. C. Booth, C.E., who had surveyed the grounds and submitted the approximate cost of levelling the new grounds and also the old Campus. Mr. Mowat also stated that the Finance Committee of the University had refused to entertain any proposition of enclosing the new grounds with a high board fence, and suggested that no further steps be taken in the matter until another attempt had been made to secure permission to erect such a fence. A committee was accordingly appointed to again bring the matter before the Finance Committee.

Mr. E. R. Peacock will move this evening that the A.M.S. give over the control of the Arts Reading Room to the Arts Society; and the committee appointed to select a JOURNAL staff for '94-'95 will also report.

ARTS SOCIETY.

Some time ago there appeared in the JOURNAL a letter drawing attention to the fact that the Arts Society was dying from inanition, and advocating some measures by which it might be resuscitated

and brought into closer touch with the Arts students and the various Arts Associations. In compliance with a suggestion made in that letter, a large and representative committee of Arts students was formed to deal with the difficulty. After careful consideration, they have drawn up a set of resolutions to be proposed as amendments to the present constitution of the Arts Society, which, it is hoped, will lead to a more satisfactory state of affairs than has heretofore existed. The amendments affecting the court were submitted to the Junior year for their consideration and ratified by them. As therefore the scheme is approved of by the year whose interests are primarily affected, the other years will in all probability look favorably on the matter, and it is hoped that all Arts students will turn out and vote for the amendments at the annual meeting of the Arts Society on March 27th. The resolutions are:

I. That no student be eligible for any office under the Arts Society who has not paid his Arts Society fee during all years of his attendance at College.

II. That the Arts Society refuse to pay the expenses of any delegate who has not paid his Arts Society fee during all years of his attendance at College.

III. That all mass meetings of Arts students be called by the Arts Society in the name of the President and Secretary.

IV. That the Alma Mater Society be requested to hand over to the Arts Society the control of the Arts Reading Room.

V. That the Concursus Iniquitatis et Virtutis be placed under the control of the Arts Society.

VI. That the Chief Justice be appointed by the Senior year.

VII. That all other officers of the Court be nominated by the different years and elected by the Arts Society at its annual election in October. Nominations to be as follows:

By the Senior Year—Junior Judge, Senior Prosecuting Attorney, Sheriff, Clerk, Chief of Police and two constables.

By the Junior Year—Junior Prosecuting Attorney, Crier and two Constables.

By the Second Year—Two Constables.

By the First Year—Two Constables.

VIII. That the officers of the Court, with the exception of the Chief Justice, hereafter constitute the Grand Jury.

IX. That the Public Prosecutor be, in all cases, the President of the Arts Society.

X. That any change in the constitution must originate with the Arts Society and be ratified by a two-thirds vote of the Senior year.

XI. That the Arts Society fee be reduced to one dollar, and that receipts be given to all students who pay their fee.

'97.

The meetings of '97 are increasing in interest, the last two having been highly successful.

At the meeting on March 1st an exciting debate occurred on the subject, "Resolved that the French Revolution was justifiable." The affirmative was upheld by Messrs. Hodgins and Longmore, and the negative by Messrs. Lavell and MacKinnon. The vote of the year decided in favor of the affirmative.

A motion expressing the year's sympathy with A. D. MacNeill, class poet, was then drawn up and the Secretary instructed to furnish a copy of the same to Mr. MacNeill.

A meeting held on the 8th Prof. Nicholson gave an interesting address on "The races of men." A hearty vote of thanks was tendered the Professor for his kindness, after which came a good programme and prophecy by Mr. Lehigh, foretelling many things of interest to '97.

Q. U. M. A.

At the devotional meeting of the Missionary Association last Saturday, D. McG. Gandier gave a short talk on "The spiritual needs and claims of China," as presented by J. Hudson Taylor at the Detroit Student Volunteer Convention.

God loved all the world and could not rest satisfied in heaven without coming to our rescue. He is the same loving Father to-day, and is just as anxious that the life which Jesus imparts should be received by the Chinese as by us. His heart throbs for them with the same deep passionate love that was manifested to the people of Palestine to whom Jesus came. But the voice of Jesus is still now, and He wants our voices to declare to others what he has declared to us. In Northern and Western China there is not one missionary to every five hundred towns and villages, and throughout the empire only one physician to every two million five hundred thousand people. Think of what this means. Jesus identified himself with the sick and the prisoners. He is bound in the person of those whom he loves in China; He is sick and there are none to heal or care for Him. "Inasmuch as ye do it unto the least of these ye do it unto me."

Throughout that country, but especially in the western borders, there are seventy tribes of aborigines all speaking different languages. Of these only three have been reduced to writing. Who will go and use his linguistic ability and education in giving these people the Word of God?

The language of China is not easily learnt, but it is not an insuperable difficulty. To acquire it requires perseverance and work, steady plodding and a free intercourse with the people themselves. But these are characteristics that are necessary to success at home as well as abroad. God does not want

servants who are unwilling to work. He wants men of skill, of perseverance, of industry.

Further a light that does not shine at home is no good in China. The student who does not find opportunities in College of imparting sympathy and love and help to his fellow-students need not think of going to help the Chinese. But if you are a *light*, remember the darkness over there is exceedingly dense and needs your brightness. Are you waiting for a call to go? If you asked some one to help you move a table and you did not tell him which end to take hold of, you would think him very stupid if when he saw two men at one end and none at the other, he stood waiting to be told where to go. The field is the world; God has asked us to help gather in the harvest. If he does not tell us we are specially needed in this part of the field, is it not plain that we should go where the need is greatest and the laborers few?

Y. M. C. A.

The regular meeting of March 2nd was led by H. E. Atwood, but as our reporter was absent, no account of the leader's address has been handed in.

Last week the fifteenth annual business meeting took the place of the usual devotional service. Opening exercises were conducted by J. A. Leitch, B.A., after which the President took the chair. The minutes of previous meetings were read and approved.

In accordance with a notice given at the last annual meeting, John Miller moved that the clause of the Constitution allowing only active members "to vote and hold office," be altered so as to read "only active members shall have the right to hold office, but all members shall have the right to vote." After a lengthy discussion, the motion was carried.

The following resolution was then unanimously agreed to:—"That the hearty thanks of this Association be tendered the friends who so willingly assisted at the Freshmen's Reception last fall, and especially to Prof. and Mrs. Fletcher, and through them to the authorities who gave financial aid toward supplying refreshments."

The next order of business was the reception of reports from retiring officers and committees. The Vice-President presented the report of the Executive Committee, making recommendations regarding some new Committees. The hearing of further reports was then postponed to an adjourned meeting, and the election of officers taken up. After prayer for guidance in the choice of men to direct the work during another year, the following men were appointed:—

President—J. H. Turnbull, '95.
Vice-President—Harry Feir, '95.
Rec.-Secretary—J. R. Conn, '95.
Treasurer—W. H. Cram, '96.
Cor.-Secretary—D. A. McKenzie, '96.
Librarian—Leckie, '97.

Y. W. C. A.

The Friday Prayer Meetings only increase in interest towards the end of the College year. Each one seems more and more fitted to inspire us with higher thought and spur us on to nobler action.

Last week Mrs. George Parker kindly addressed the meeting, giving a very interesting talk on the regime of French Evangelization. Since it is necessary for College girls now-a-days to be in touch with all the movements of the day, such additions to our usual addresses are of very great advantage, and the girls left feeling that their views concerning Quebec and its peculiar customs were greatly broadened.

On March 9th, a good attendance welcomed Dr. Marion Oliver to the College from which she graduated eight years ago. One of the pioneers of Queen's, comparatively fresh from her mission field in Central India, her talk could scarcely fail to be interesting to every heart. She spoke of the many open doors in India through which formerly one dared not enter. Peculiar etiquette forbids a call being made before a note of invitation be sent; and should one transgress this social law he will in all probability never be invited again. Dr. Oliver stated that the great temptation was to grow absorbed in scientific research and thus grow colder towards the spiritual needs of the people, for their body requirements are just as pressing as their soul-hunger. Ending, she spoke of her own happy life,—however busy, and through all her occasional failures and homesickness, she could say the last seven years had been the very happiest of her life.

Miss Dupuis proposed a vote of thanks in a few suitable words, after bringing up some pleasant reminiscences of Miss Oliver's former connection with the College and its Y. W. C. A. Miss Fraser, while seconding the motion, spoke of the pleasure and benefit received by all who had the privilege of hearing the interesting account of our sisters in India. The motion was carried with hearty applause.

E. CLARK MURRAY,
Corresponding Secretary.

MINING SCHOOL NOTES.

"Cram" for examinations is causing the laboratories to become deserted.

F. B. McMullen, Ph. B., who spent the early part of this session here, is now engaged in Chicago.

Some things we should have:—A Scientific Society—College Colors—An Organization of Mining Students—a convenient sidewalk between this School and the Medical College.

The short course of mining lectures, given for assayers, mine foremen and prospectors is now seen to be along the line of present need in the Canadian mining interest.

Mr. Hamilton Merritt, Lecturer on Mining, is at Marmora, giving a two weeks' course on Mining and Prospecting to a class of about twenty.

Mr. Archibald Blue, Director of the Bureau of Mines for this Province, spent several days inspecting the School of Mining on behalf of the Ontario Government. Mr. Blue delivered a very interesting lecture on "Canadian talc serpentine and asbestos."

The first class of mining students received their diplomas at a meeting held in the School of Mining, on the evening of March 6th. The class consisted of men whose experience in mining had been of the greatest variety. They expressed themselves as well pleased with the special eight weeks' course, and believed that next year a class three times as large would be in attendance.

DIVINITY HALL.

We learn with regret that the wife of our esteemed classmate, D. O. McArthur, has been removed to the hospital with an attack of typhoid fever. We assure him of our sincerest sympathy, and wish for his partner a speedy restoration to health.

As a class we have reason to congratulate ourselves on having safely run the gauntlet of sermons and lectures for the session. They are now all preached, and no doubt safely stowed away in various barrels, waiting to be turned out next summer on unsuspecting hearers.

Though we missed, in the last instalment, the keen-sighted criticism and valuable suggestions of the Principal, we were glad to have his place so efficiently filled by Rev. Dr. Thompson, of Sarnia. The Dr. is with us again delivering a three weeks' course of lectures on Homiletics. We are very fortunate in having this opportunity of listening to so rich and successful a pastoral experience. May we ever remember the kindly interest he has taken in our work!

Here we might make the following suggestions. Would it not be better, another year, to have the sermons delivered in Convocation Hall as they formerly were, and to have also a larger attendance of students. There are many valuable things for students to learn regarding their own habits as they listen to these addresses. But how thin and inattentive the audience usually is! The reader of the day could thus reap the benefit of criticism from various quarters and those present could see more readily where they themselves failed in style and delivery.

We ask the pardon of the powers that be if we make this additional suggestion: that at the beginning of the session a specific date be assigned to each student on which he is to read. In this way the present tardy preparation, indefiniteness and frequent postponement could be avoided.

Many members of the Junior years have been anxiously awaiting the announcement by the graduating class of the annual spread. However, they seem doomed to disappointment. Keep pace with your predecessors, gentlemen, and set a good example to those coming after. We are all willing to go and make speeches. We heard one restless young man, radically inclined, suggest that we have a re-union and invite the ladies of the College, but we fear that he is too amorous to suit the older heads.

The Seniors do not seem to be flooded with "calls" as we have seen in former years; or perhaps through reserve and modesty they keep them away from the prying eyes of the College reporter. (Would that "Only" were back again!) If you are not thus playing the quiet dodge, waken up, boys, don your new frocks and with best sermon in pocket, and with your most captivating smile, sally forth on the surrounding vacancies.

By the way, some of our more tender skinned Divinities have recently been wondering if they have any share in that *fond* appellation, "biped brats," so gracefully and charitably used by a writer in the last number of the JOURNAL. At the same time they wistfully look forward to the Divinity examinations in the spring.

COLLEGE NOTES.

Next Friday is Good Friday—a holiday.

The Classics room has been furnished with three new and handsome maps.

A German student, wrestling with the English language, rendered a familiar text as follows: "The ghost is strong but the meat is feeble."

Students must take warning and not leave their studies these pleasant evenings to go out on the sidewalk and enjoy a 'skip' with the pretty girls next door. There will be more trouble.

The eight weeks' course in the School of Mines wound up last week with a pleasant Convocation in the Science Hall. Next year the classes will be held in the old Collegiate building.

Saturday was a very exciting day for Sheldon & Davis' gallery. The graduating classes in Arts and Medicine, Æsculapian Society, the Alma Mater, the Hockey Team, and several other people got their pictures taken.

We understand that the editor-in-chief is losing sleep, fearing lest he has forfeited the firm confidence of the Levana Society.

The De Nobis men are proving themselves to be no mean auxiliary to the Concursus in restraining gay and festive students from "fetching mad bounds and bellowing loud.

The shade of "Muirhead" visited the Halls one day last week when a few of the old familiar howls of "Hu-go, Hu-go," resounded along the corridors.

The members of the Hockey Team speak in glowing terms of the treatment they received while in Stratford. The Stratford players are a gentlemanly lot, and both before and after the game spared no pains to give the visitors an enjoyable time.

"The last game was scored for Queen's by Ray-side, an athletic looking fellow with a crysanthemum head of hair, whom the ladies nicknamed "The Flying Dutchman."—Stratford Beacon.

We are glad to see the familiar countenance of J. R. McLean, '94, around the halls again, after a few weeks' confinement with a sprained knee.

The Hockey Club had its annual "Hair Cutting Assembly" last week. Proceeds were devoted to stuffing mattresses for the Orphans' Home.

It is said that if a more satisfactory arrangement than heretofore cannot be made with the skating rink syndicate, a movement will be set on foot to utilize the old drill shed for Hockey matches, skating and practicing next year. The syndicate has shown a decided tendency this year to be "hoggish" in respect to gate receipts and other matters.

We have had our usual trouble this season in repelling the attacks of "spring" poets. Of the many touching (?) descriptions of the balmy season the following product of the poet of '97 "takes the cake," and is reserved from the yawning waste-basket:

The snow and the frost have gone off with a rush,

And forth come the robin and wren;

The poet looks out for the lay of the thrush,

And the farmer for that of the hen.

Some of the ladies who don't take the JOURNAL find its articles so interesting they can scarcely talk of anything else. Their treatment is always sympathetic.

MEDICAL NOTES.

The work for the summer session has been prepared and posted up, and to the majority of the students seems to give satisfaction. While pass examinations may not be the highest object in our studies yet the fact that an examination awaits us is a very strong incentive to better preparation of work. So we hope that an examination on some work prescribed apart from the winter work may be a permanent feature of the summer session.

Messrs. Scribner and Drummond, delegates to the Detroit Convention, returned well satisfied with the benefit derived from it. We had a full account of the Convention from Mr. Scribner.

Last week we had the pleasure of listening to words from Prin. Grant regarding students' behaviour. From the meeting the Principal inferred a promise of good conduct for all future times. We

are confident that if such kind and impressive words were used at other times there would be better conduct at Convocations, public meetings, etc. The majority of the students feel the dishonour of misbehaviour on public occasions, but hasty words like "Fools," "Idiots," "Idiots with more brains in their heels than their heads," "biped brats," &c., do not help misbehaving students to see their true position in as clear a light as did those plain, sympathetic words from our Principal last week.

The usual confusion and disorder with regard to the obtaining of certified class tickets, &c., reigned supreme in the Medical College last Monday. From the Dean to the freshest Freshman not one seemed to know what would result from the big shuffle of tickets and applications. As this has come to be a feature of the closing of College, no one seems to think it should be otherwise.

DE NOBIS NOBILIBUS.

LAST week John had his whiskers trimmed, "Sills" found his "razzor," and "Papa" lost his moustache. Three sure signs of spring.

There is some talk of a protest over the result of Friday's election, as it is claimed the majority was not a "Feir" one.

He not only smashed me on the head with a stick and threw a stone through my window, but he "swore terribly."—[C. L. Begg.

This year I'll take Senior English, next year I'll take Music, then I'll go to Africa to fight the "Matable."—[Young "Blue Rnins."

The Muehausen of the *News* is lie-ing for me
—[Sporting Editor.

Why does Prof. C-ppon ask me to quote Biblical phrases? Does he take me for a Divinity or an Atheist?—[J. S. R-wland.

It is rumored that a very freshy Freshman who parts his hair in the middle, greets you with an artificial second-hand "Ho! Ho! Hec!" and aspires to be an imitation of a sport will make his *debut* at a coming session of the venerable Concursus.

Tuum eruentum eaput si plura de me scripseris frangem.—[G. F. Macd-n-l.

I hope the jokes won't seriously change the peace-able relations existing between me and my Miss-ion.
—[H. R. Gr-nt.

Prof.—"I will show you the relation between the Sanserit BHUG and the English FLEE."

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D. Fleming; Rev. R. McKay, Douglas; Rev. J. Sharpe, M.A., McDougall; Rev. A. Givin, Williams-town; W. A. Findlay, Quebec; Prof. Goodwin; Miss Massie, '94; Rev. J. Wright, Mallorytown; Rev. J. Cumberland, Stella; Rev. A. Patterson, Pakenham; Rev. Prin. Cavan, Toronto; J. B. McIver, city; Judge McDonald, Brockville; H. Calvin, M.P., Garden Island; Geo. Gillies, Gananoque; Dominion Parliament Library, Ottawa; Dr. Areh. Mallock, Hamilton; Miss Lewis, Mono Mills; Judge McLennan, Toronto; Rev. Jas. Hodges, Tilbury Centre; Dr. J. M. Stewart, Chesley; C. McArthur, Montreal; J. A. Hutcheson, Brockville; Hon. Senator Gowan, Barrie; Lieut.-Gov. Kirkpatrick, Toronto; Dr. Sweetland, Ottawa; M. Leggatt, Hamilton; Prof. Miller; F. Playfair, '96; T. L. Walker, M.A.; Rev. A. Gandier, B.D., Halifax; Wm. Briden, B.A., Ingersoll; Rev. A. R. Lihton, Cooksville; D. B. McLennan, M.A., O.C., Cornwall; T. A. Brough, B.A., Owen Sound; J. P. Hume, Campbellford; James Armour, B.A., Perth; Rev. A. K. McLennan, Dalhousie Mills; A. D. McKinnon, '94; N. A. McPherson, M.A.; C. E. Smith, '97; \$5 from Allan Gilmour, Esq., Ottawa; W. G. Brown, B.A., Toronto; H. M. Aml, D. Sc., Ottawa; Rev. Dr. Pollock, Halifax; G. Y. Chown, B.A., city; R. E. Sparks, M.D., city; Rev. Dr. Ure, Goderich; Miss A. A. Chown, city; J. V. Kelly, '96; J. S. McEwen, '97; J. Gage, '97.

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